ignorance, must be considered one of the greatest powers of the divine Consciousness. It is only a supreme self-possessing Knowledge which can thus be powerful to limit itself in the act and yet work out perfectly all its intentions through that apparent ignorance. In the universe we see this supreme self-possessing Knowledge work through a multitude of ignorances, each striving to act according to its- own blindness, yet through them all it constructs. and executes its universal harmonies. More, the miracle of its omniscience appears most strikingly of all in what seems to us the action of an Incon- scient, when through the complete or the partial nescience—more thick than our ignorance—of the electron, atom, cell, plant, insect, the lowest forms of animal life, it arranges perfectly its order of things. and guides the instinctive impulse or the inconscient impetus to an end possessed by the All- Knowledge but held behind a veil, not known by the instrumental form of existence, yet perfectly operative within the instinct or the impetus. We may say then that this action of the ignorance or nescience is no real ignorance, but a power, a sign,. a proof of an omniscient self-knowledge and all- knowledge. If we need any personal and

inner
witness to this indivisible all-
consciousness behind
the ignorance,—all Nature is its external
proof,—
we can get it with any completeness only
in our
deeper inner being or larger and higher
spiritual
state when we draw back behind the veil
of our own
surface ignorance and come into contact
with the